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We attempt in this essay to examine the appearance of an epistemological paradox in the thought of Dr.

There was that knowledge which he imparted to his native people, Indian Muslims who were subjected

And then there was that other knowledge which he communicated in English, and which included his v

The dualism in Iqbal's thought and works is compounded by the fact that he sometimes says one thing i

For example, he agrees with the Turkish Ijtihad (if it may be called such) to the effect that the Imamate o
"Taa Khilafat kee bina dunyah main ho phir ustawaar, Laa kahein say dhoond kar aslaaf ka qalb-o-jigar.
(In order to strengthen or vitalize the cause of (the restoration of) the Caliphate in this world, It is impera

Iqbal is fairly explicit in his rejection of belief in the advent of Imam Al-Mahdi and in the return of the true

"The doctrine of the finality of prophethood may further be regarded as a psychological cure for the Mag
(Iqbal, Dr. Muhammad., Reconstruction of Religious Thought in Islam, ed. by M. Saeed Shaikh, Lahore,

Indeed, in his letter to Muhammad Ahsan he adds belief in the advent of Dajjal the false Messiah to the

Yet Iqbal, in verse, is fairly explicit in the affirmation of belief in the advent of Imam Al-Mahdi:
"Out of the seclusion of the desert of Hejaz, The Guide of the Time (Khidr-e-Waqt) is to come. And from

The view has been expressed that Iqbal's Khidr-e-Waqt was none other than the founder of Pakistan Mu

We trace this apparently disturbing dualism in Iqbal's thought and works and suggest that it resulted from

It would be a disservice to Iqbal to suggest that he deliberately chose this duality of views in order to mis

SUFI EPISTEMOLOGY

The Sufis have a consistent record of not only recognizing, but also of using the heart as a vehicle for th

“Hazon saal Nargis apni baynuri pay roti hai, Bari mushkil say hota hai, chaman main, deedawar paida

“For thousands of years, The narcissus (flower) has bemoaned its blindness; It is with great difficulty tha

Iqbal's deedawar—i.e., the discerning sage—is clearly he who sees with an inner light. Iqbal is, himself,

The epistemology that recognizes ‘religious experience’ as a source of knowledge is herein referred to a

All through history, it was always important for the seeker of knowledge to be able to penetrate the ‘subs

Prophet Muhammad (peace and blessings of Allah Most High be upon him) advised that Surah al-Kahf (

The story also indirectly points an ominous finger at the misguided community of Moses, i.e., the Jews, a

Iqbal is himself an excellent example of a scholar with a matchless capacity to penetrate beyond appear

“The modern age prides itself on its progress in knowledge and its matchless scientific development. No
(Iqbal, Dr. Muhammad, New Year's Message, Broadcast from All India Radio, Lahore, Jan. 1, 1938. Quo

EPISTEMOLOGY OF THE MODERN WEST

Modern western civilization emerged in consequence of sudden unprecedented change that overtook E

IQBAL'S EPISTEMOLOGICAL RESPONSE

Iqbal realized that the acceptance of this western epistemology would result in the complete destruction

Iqbal's response was to [devote two of his seven lectures that were subsequently compiled](#) in a book as

In "Knowledge and Religious Experience" and "The Philosophical Test of the Revelations of Religious E

More than sixty years have passed since that challenge (in the first two chapters of Reconstruction), and

IQBAL'S AMBIVALENCE

From his adolescent days as a college student in Lahore to his university education in Europe, Iqbal's ex

And the consequence of that profound admiration was found in the Reconstruction, which is littered with

This ambivalence, this love-hate relationship which found expression in the first two chapters of the Rec

We believe that Iqbal was not, himself, immune from the negative influence of the very Western epistem

ISLAM AND THE END OF HISTORY

Is there an Islamic view of the end of history? Did Iqbal ever address it?

It is appropriate, in the context of the subject we are here examining, to note that Islam has chosen term

This extraordinary Hadith amply demonstrated the supreme importance that Islam has attached to the s

The Islamic view of the last age is quite comprehensive. It includes the belief that the earth would function

The constantly diminishing supply of water would take place in consequence of the release into the world

When we look around us in the world, it appears to be quite clear that the countdown has already begun

It would therefore appear that the release of Ya'juj and Ma'juj has already taken place. Iqbal agrees. In Urdu
"Khul gayay y'ajuj aur m'ajuj ka lashkar tamam, Chashmay Muslim dekhlay tafseer harf-e-yansiloon."
"The hordes of Gog and Magog, Have all been released; The Muslim can (now) perceive with his very e

The word yansilun, which occurs at the end of the verse, and to the Tafsir (interpretation) of which Iqbal
"And there is a ban on a town which We destroyed, that they shall not return (i.e., the people of the town)"
(Qur'an, al-Anbiyah, 21:95- 96)

This indicates that Ya'juj and Ma'juj would not only become the dominant force in the world, but that their

Our view is that Iqbal arrived at this amazingly accurate conclusion eighty years ago in consequence of

We believe that Iqbal was absolutely correct. Consider the following:

The Caliphate is an institution central to the collective integrity of the Muslim Ummah. Although the seat
"How will you be when the Son of Mary descends amongst you and your Imam will be from amongst you

Within seven years of Iqbal's pronouncement concerning the release of Ya'juj and Ma'juj in 1917, the un

Secondly, the Hajj is an institution which is even more central in importance to Islam, and which has sur

Thirdly, the basic characteristic of Ya'juj and Ma'juj is their Fasad (i.e., their conduct which corrupts, spo

Fourthly, another basic characteristic of Ya'juj and Ma'juj is their godlessness and immorality (khabath).

The immorality was described in a Hadith in which the Prophet (sallallahu 'alaihi wa sallam) conveyed to

The Qur'anic use of the term Khabath includes that sexual perversity which characterized Sodom and G

A fifth characteristic of Ya'juj and Ma'juj, and one which also follows from the above, is that they would tr

Sixthly, perhaps the most significant clue of the release of Ya'juj and Ma'juj, and ominous consequences

My own use of the Sufi epistemology led me to the conclusion that the town was Jerusalem (i.e., the Sta

Then there is a very long Hadith in Sahih Muslim in which we are told that Ya'juj and Ma'juj would attack

It should be noted that the Jordan-Israeli Peace Treaty of October 1994 recognized Jordan's contractua

The restoration of the State of Israel not only confirmed the release of Dajjal the false Messiah and of Ya

I was pleasantly surprised to find this conclusion confirmed by eminent Sufi Sheikhs. It is just possible th

IQBAL'S EPISTEMOLOGICAL AMBIVALENCE AND THE END OF HISTORY

The major actors in the last stage of history, viz., Ya'juj and Ma'juj, Dajjal, Imam al-Mahdi, and the return

What is truly alarming is that despite Iqbal's confirmation of the release of Ya'juj and Ma'juj, he rejected

My view is that if Iqbal were alive today, the unfolding events in the world, and, in particular, in the Holy